50th ANNIVERSARY YEAR

NOVEMBER
DECEMBER
1973

WRL NEWS

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WRL CO-FOUNDER DIES

Tracy D. Mygatt, a co-founder of WRL back in 1923, died November 22 in Philadelphia at the age of 88. She was a life-long activist for pacifism and world government. She also was a participant in the women's suffrage movement during the World War I period. The first organized opposition to World War I came from the Anti-Enlistment League, which Tracy helped to organize.

Tracy wrote a number of books and plays. Her best known book was *The Glorious Company*, published in 1928 by Harcourt Brace. In 1917, *Good Friday*, her play about CO's in World War I, played in several cities. She co-edited *Four Lights*, erstwhile publication of WILPF and was east coast secretary of Campaign for World Government.

DEMONSTRATE AGAINST TWO WARS

Photo by David McReynolds

On October 5, Portugal's national holiday, WRL picketed the Portuguese consulates in New York (photo at left) and San Francisco demanding an end to Portugal's U.S.-financed war in Africa, now in its 12th year. "Even on this national holiday, Portugal is bombing people who are struggling for their freedom in Angola, Guinea-Bissau and Mozambique," said the leaflets which were distributed.

Photo by Bradford Lyttle

Three days later, as the UN Security Council opened debate on the Mideast war, these pickets from WRL, Jewish Peace Fellowship and Catholic Peace Fellowship vigiled at the UN for an immediate ceasefire. Leaflets called upon "our Israeli brothers and sisters . . . to acknowledge the existence of the Palestinian people" and "our Egyptian and Syrian sisters and brothers . . . to acknowledge the presence of the sovereign state of Israel.

NEW LITERATURE

1776 OR 1984. Three essays on possible paths toward nonviolent revolution and the positive aspects of America's own tradition by Van Zwisohn, Jim Forest, David McReynolds. 32 pp .....40¢

NONVIOLENT DIRECT ACTION AS A STRATEGY FOR SOCIAL CHANGE. A well-mimeographed 42-page pamphlet by Chuck Noell and Bob Levering $1

THE COUNTY JAIL–A HANDBOOK FOR CITIZEN ACTION, another well-mimeographed pamphlet, 52 pages, compiled by Vinton Deming, Ruth Kilpack, Jim Silver, Francis Spicer, Bill Stanton III $1

CRIMES OF WAR, a legal, political-documentary, psychological inquiry into the responsibility of leaders, citizens and soldiers for criminal acts in war edited by Richard A. Falk, Gabriel Kolko and Robert Jay Lifton. 590 pp $2.95

PEACE AND NONVIOLENCE. An anthology of basic writings on the subject of leading persons, past and present. 174 pp $4.50

STAFF CHANGES

In January, Lynne Shatzkin Coffin will leave the WRL staff after 2½ years, to resume her education at Columbia University in a pre-law program. The Executive Committee has voted to add three people to the staff to replace Lynne, as well as fill the vacancies left by the departure of Jerry Coffin and Peter Kiger in the past year.

The three new staff people are Karl Bissinger, Grace Hedemann and Ed Hedemann. Karl has been active in the peace movement for many years and is a former WRL Executive Committee member. Most recently he has worked with the Greenwich Village Peace Center. Karl will be responsible for amnesty program work as well as helping with fund raising.

Grace and Ed Hedemann have been active in the Direct Action/Austin (Texas) WRL local group and have both been members of the WRL National Committee. Ed will assume the responsibility of working with the WRL local groups and Grace will work on the Saigon Political Prisoners Project and other special project work.

Devi Prasad Visits New Mexico

by Craig Simpson

Photo by Bob Barrett

(EDITOR'S NOTE–The above photo shows Devi Prasad, chairman of WRI–at left–NOT in New Mexico but in Kansas City, before we went there. To his right are Bob Mayer of Plains States WRL and Igal Roodenko, from the national WRL office. Igal has just completed a speaking tour of the midwest states.)

For many reasons I have wanted to invite to New Mexico someone familiar with Gramdan, India's land revolution movement, and someone with an international perspective of nonviolence. Therefore, Devi Prasad, who assembled and edited WRI's pamphlet *Gramdan* was an ideal person.

His first few days were spent with peace-minded people oriented to nonviolence–a typical group with which we and Devi have spent maybe too much time. But then we began to meet with many kinds of people interested in issues other than pacifism and war resistance. First came a short interview with Reies Tijerina, formerly very active in the New Mexico land movement and now organizing a concept of brotherhood awareness. Then a short interview with members of the University of New Mexico's Kiva Club, an American Indian group. Devi talked briefly with Robert Nakindae, currently facing trial for allegedly kidnapping Gallup's Mayor Emmet Garcia.

Next day we took a bus to Santa Fe in time for the first snow of the year. The small adobe homes reminded Devi of life in India. Devi talked with some young social workers at the College of Santa Fe. The early part of the discussions on the Middle East and Northern Ireland bored many of them. But when the topic switched to possession of the land for those who till it, about campaigns to seize that land back, heads resting on the wooden desks rose rapidly. Thursday, we visited Tierra Amarilla–site of the 1967 court house raid in which Tijerina and his land movement were involved. It is the county seat of one of the poorest counties in the United States. But it also is the site of Tierra Amarilla Cooperativa y Clinica–a cooperative project which includes a medical clinic, legal services, a good-growing cooperative and a silk screening project for making Christmas cards and calendars. Devi's appointment was for only a half hour but with the hospitality and pleasant conversation of Chamo and Valentina Tijerina we stayed over four hours. Devi and the Tijerinas compared notes about the cultures of India and New Mexico. Devi learned how to make tortillas.

Then, northward to Alamosa, Colorado, a small town in the flat San Luis valley, where we visited a branch office of the United Farm Workers. They have opened a bookstore and are dealing with local problems in the Chicano community. We rapped for several hours. Their commitment to nonviolence is unshakable.

Next day we drove across the Colorado Mountains to the beautiful desert of the Navajos. Near Windowrock, the Navajo capital, we met with two leaders of the American Indian Movement. It was a stimulating conversation about theory and strategy. They stated that although they, personally, had not chosen nonviolence, they respect those who have. They seemed very interested in Gandhi's strategy in India.

TO RUSSIA WITH LOVE

by Grace Paley

Maris Cakars, Paul Mayer and I did fall in love with Russia, the city of Moscow and the three dozen Russian people we spoke to. This is a pity because we may never be invited back to love it again. The World Congress of Peace Forces was called to create "mutual understanding through dialogue". I will now briefly report on the failure and success of this effort.

1. The Congress itself, its huge, boring plenaries (except for Mrs. Allende's cry of pain) except for Romas Chandras' intimate beseechments of 3500 delegates. He spoke a kind of tender chairman's monologue at the microphone in the great palace. There, the physical beauty of the Congress, in rich African cloth, turban, delicate Asian features and dress, occasional orange monk, a couple of bishops in purple aprons. Sometimes in fact, I unplugged my English-receiving ear to stand at the back of this People's Palace and gaze at the wonderful beauty of the women and men of the world.

2. The Commissions—There were 14 and they were probably all interesting. Maris and I attended the Human Rights and Social Progress Commission. So did Paul Mayer. Here, I would like to suggest that the capitalist press has been its usual ignorant and lazy self and has attached its news stories only to a couple of western highlights which happened to have been us. They, the correspondents, inquired no further—could not have heard the final commission reports or they would have seen more quickly than we, in our inexperience, the hard changes from the original Congress position papers (given to us when we arrived)—to several of the final reports. They would have seen in the pages of the Human Rights Reports the conscientious objector considered powerfully—for the first time in these Soviet centered councils and congresses; capital punishment condemned (except in the case of mass murderers) the designation of liberation fighters as prisoners of war with at least the paper rights p.o.w.'s now have; also the inclusion of political and civil liberties with basic economic rights.

In the Mideast Commission, the first day was a wall of war-making Arab talk, so fierce no one dared interrupt. Bravely a tough Canadian trade unionist cracked that wall and the purposeful peacemaking discussion was reflected in the final report. (This was read to us. I do not yet have the paper so I can't be more specific.) In the Asian Security Commission, strong condemnations of China (called Peking chauvinsim) were challenged and modified by North Vietnam, Korea, Australia, Japan.

However, a condemnation of the U.S. Philippine dictatorship could *not* be secured despite 129 American signatures. Why? Maybe because although detente means peace and coexistence, it also means the world divided into big nation spheres of power and property.

I want to return to the Human Rights and Social Progress Commission. A couple of experienced Belgians, Cecile Rolin Jean Van Lierde and Rene Marchandise, spoke for amnesty for Russian prisoners and conscientious objection. Margaret Gardiner read a communication from Czech dissidents. A couple of Americans we hadn't yet gotten to know spoke up for freedom to speak, assemble, publish. Paul Mayer read our statment which vigorously protests the situation of the dissidents, but criticizes their reactionary views in some cases—Solzhenitsyn and Sakharov for instance, and the way they have allowed themselves to be used in the West. The statement suggests that this is due to the "curtain of silence" which surrounds them—so they truly don't know what horror the U.S. has just committed in Chile, in South Africa.

I distributed this statement to 50 or 60 people who requested them (mostly Russians) but also to members of other delegations and the press.

We were corrected in the new sensible Russian tone by the next speaker and excoriated by several others. (1 Asian, 1 African, 1 American, 1 European.) At supper that night I offered a couple of copies of the statement to the American delegates and explained our position. In this way we found that many people shared our views but had not yet spoken. A steering committee meeting was called that night. Paul, who had been co-chairman of the delegation, was called a liar, agent, deceiver. He was censured and resigned in order to maintain some unity. I have been told this is why people resign. In this case unity was not maintained. The opposition became angrier and angrier. I was more contemptuously dealt with as a woman and mere leaflet carrier. We tried to persuade our old and former friends that we were the reason the American Delegation was called broad. The vote for censure the next day was about 65 to 31. Some fine speeches were made about the breadth of the American Peace Movement, but party line people were unimpressed. At all times our Russian, American Friendship Committee was calmer. It has been suggested to me that they depended on some sort of strong American statement to prevent the burial of the Congress by the American press.

What I've described so far is talk and paper, idea and hope. As for direct action, the day before we left Moscow, Maris Cakars went to GUM, the lively, mobbed Macy's of Moscow, and deposited handfuls of leaflets (the Times Ad for Soviet Amnesty translated into Russian) on various strategic tables, counters . . . After 4 or 5 times, he was seen, gathered up into energetic police arms and taken to the police station across the street. He was, he said later, better treated than on certain similar American occasions. A full report by Maris will appear in WIN. If a Russian had done this, it would have been a seditious act worth at least 5 years in the camps.

We met three times with several Russian dissidents. The purpose of our first meeting was to show them our statement before we made it, since it clearly attacked their political views. They were pained by this but asked us only to include names other than Sakharov's because others *had* been involved in their statements and because they didn't want him always to carry the heaviest burdens. We did this. Because of Soviet repression their sufferings are great. We spoke to them forcefully about the way American imperialism has exploded suffering on the people of Indochina, Chile, Brazil. They are not well-informed. There *is* "a curtain of silence." We brought them the Times Ad in Russian with names of so many of their supporters on the Left. They had not seen it. Many of those who interview them have not been interested in talking facts about torture in Brazil—the U.S. training of Latin American leadership in police techniques.

There were marvelous occasions during the Congress: the 11 p.m. meetings with delegates from African nations, Palestinians, Cambodians, PRG as well as warm personal reunions with our friends among the North Vietnamese.

Finally, the Congress *was* broader than many such congresses have been—delegates and observers from World Council of Churches, World Federalists, the UN. Associations, and especially Amnesty International which played a strong stubborn role in the Human Rights and Social Progress Commission.

PRISONERS FOR PEACE 1973

It has become a traditional act of solidarity to send holiday cards to peace prisoners. Many welcome these cards with deep gratitude. However, in recent years, some peace prisoners have felt that receiving a large batch of cards is an embarrassment to them and to the other prisoners who receive virtually none. Obviously the problem cannot be solved either by adopting a blanket policy of continuing to send the cards or of ceasing to send the cards. It has to remain a matter of individual choice–your choice.

Federal Prison, Montgomery, Pa. 17810.
John Gilreath, Michael O'Neill, John Loll

Federal Prison, Ashland, Ky 41101
Carl Gravitt, Roy Meyers, Dan Geren, Thomas Potter, Ira Walker, Don Stamper, Bob Sparling.

Federal Prison, Danbury, Ct. 06810
Dan Sanders, John Loll

Federal Prison, El Reno, Ok. 73036
Walt Frieze, Jack Hook, Lance Trott, Edward Thompson, Michael Holcomb, Ken Carpenter, Steve Bezich

Federal Prison, Englewood, Co. 80110
John Mower, Dennis Koehn, Greg Eyestone, Danny Archer, Trevor Morgan, Chuck Freed, Marty Grupp

Federal Prison, Leavenworth, Ka. 66048
Robert Lee Bell

Federal Prison, Lompoc, Ca. 93436
Jon Adams, Kent Davis, John Delles, Kent Hubbard, Charles Hart, John Lenau, Michael McCurdy, Dirk McGriff, Scott Paterson, Bill Schultz, John Sumrall, Randy Whited, Roderick Woods, Agustus Dizerega, Daniel Savickus, Ed Allen, Matthew Steen Trinkl, Alvin Glatowski, Stan Morris

Federal Prison, Milan, Mi. 48160
Bill Tilton, Greg Grosseck, Victor White, Kevin Simpson, Javier Sanchez, Joseph Godley, James Driggers

Federal Prison, Petersburg, Va. 23803
Clifford Foreman, Donald Barnaby, Greg Robie

Federal Prison, Safford, Az. 85546
Howard Wolf, Mark Roy, James Nobile, Fred Noldon, Bill Steendana, Steve Longo, Clinton Noble, William Frank Swindle, Raul Villanueva, Bill Haywood, Jon Sumida, Robert Pino

Federal Prison, Sandstone, Mn. 55072
Jerry Borkenhagen, Bob Bell, John Houkal, Roger Muscolino

Federal Prison, Seagoville, Tx. 75159
Jack Espey, Wendell Bruce, John Wesley Brown, Joe Steiner, Ronny Roberts, Brad Brown, Anthony Keys

Federal Prison, Springfield, Mo. 65802
Lynell Johnson, Bob Schoonover, Bruce Bergstrom, Richard Worley

Dewitt Nelson Training Center, P.O. Box 6700, Stockton, Ca. 95206
Larry Gjestrum

Federal Prison, Tallahassee, Fl. 32302
Fulton Clark, Ted Irvine, Ernest Gardener

Federal Prison, Terre Haute, In. 47808
Nicholas Riddell, Barry Bruckman

U.S. Public Health Hospital, San Francisco, Ca. 94114
Norm Lewis, Peter Marcovitch, Tom O'Brian, Gary Tigerman

Federal Prison, McNeil Island, Steilacoom, Wash. 98388
Stephen Kaune

The following are in military detention or in military prisons:

Disciplinary Barracks, Drawer A, Ft. Leavenworth, Ka. 66027
Dave Locklin, Mike Crampton, Charles Kunzman III

Stockade, Ft. Lewis, Tacoma, Wa. 98433
Jon Leppa

A PRISONERS' "RETREAT" ON NONVIOLENCE

(Your editor's condensation of a report by Dennis Hartwell, a prisoner at El Reno.)

A "Retreat On Racial Conflict and Violence"? Inside a prison? Yes, it took place on the weekend of October 12-14 at the Federal Reformatory in El Reno, Oklahoma. Over 30 inmates and 20 outside resource people came together to discuss racial conflict in the prison and to explore nonviolence both as a means of conflict resolution and as a way of life.

There had been a series of spiritual retreats at the Federal Youth Center in Englewood, Colorado, but they had been centered primarily on spiritual problems. At El Reno, we were concerned with the more pragmatic problems of racial conflict and violence in prison.

The difficulty in securing Administration permission to conduct the retreat consisted largely in overcoming bureaucratic inertia. But we persisted and eventually permission was won. We are especially grateful for the help of Rev. R.J. Beckman, Catholic chaplain and staff sponsor of the retreat. His untiring support alleviated many problems.

One such problem is the reluctance of many inmates to participate in any activity within a religious context by focusing on the social responsibilities which we believe are an essential part of religious life.

Although many helped us to find outside resource persons, special credit must go to Milton Ream, a local Friend and Prison Visitation Service representative; Tom Flower (of WRL), who had come through El Reno on transfer between prisons; Jo Ann Howard, who, like Tom, is an active peace worker in the San Antonio area and Fay (Honey) Knopp of the Prison Visitation Service.

Among the resource persons were individuals who had had firsthand experience in the civil rights struggle, such as Wally and Juanita Nelson and Bernard Lafayette. At the closing session, chaired by Ira Sandperl (of WRL-West), they offered suggestions on how inmates might practice nonviolence in a prison situation.

The bulk of the organizing work for the retreat was done by fellow-prisoner Ken Carpenter and myself. Fellow-prisoners who were of great help during the retreat itself were Jim Lease, Richard Carter, Lance Trott, Howard Powell, Roy Sherman, Richard Jackson and Bruce Bird.

We do not expect to solve the racial problems at El Reno by this one retreat, but merely to create a seed of resistance to the cycle of violence and repercussions that has plagued this prison.

THE MIDDLE EAST - AFTER THE CEASEFIRE

by Rabbi Everett Gendler

Quite apart from the need to understand and to seek some settlement of the conflict for immediate practical reasons–the preservation of the lives of the combatants, the conservation of world resources presently ill-spent in fueling the conflict, and the defusing of what could set off a world-wide conflagration–there is another reason as well. Mythologized beyond recognition, the terms of the conflict proclaimed by partisans of both sides tend to Divinize or Demonize one side or the other. In this manner, they destroy the only ground on which peaceable human existence can be established: the sense of common humanity/of that of God in every person/of the Divine Image in each of us. A common casualty of every extreme conflict situation, it is one we can ill afford to sustain yet again at this point in history.

It is also one which the contending parties can ill afford, for their co-operative destruction of any sense of common humanity and common ground–perhaps their chief area of co-operation–has subjected all of them to the not-so-tender mercies of the Soviet-U.S. power-political maneuverings. So intent on achieving "security" or "independence" from one another, all are now bound and beholden to the Nixons and Brezhnevs of this planet.

How will Egypt and Syria ever pay off their debts to the U.S.S.R.? What will the cost be to their citizens? How will Israel sustain the economic costs of its "more secure" (though ever more costly) boundaries? How will the world Jewish community maintain its cultural, educational, and religious institutions in the face of such costs, both personal, economic, and moral? The vaunted independence of both sides is painfully precarious and illusory in significant respects.

Yet how hard it is for them to see it, partly because of the mythologizing that has clouded issues, and partly because both are locked in combat for a dangerous and finally unobtainable goal: victory.

Some sense of truth is needed for even beginning to unravel this terrible tangle. It is much more tangled now than earlier. The issue is no longer "simply" between Jewish settlers and Arab residents of the land–though that was no easy matter; it is not even "merely" between Israelis and Arabs–extensive though that be. All of these knots persist, one on top the other, but they are by now so intertwined with the additional strands of the Soviet-U.S. global maneuverings and planet-wide oil needs that it is harder and harder to get at them.

Yet gotten at they must be. The Israelis must face, acknowledge, and respond to the harsh truth that their settlement and establishment of much of Palestine as the Jewish State, Israel, has contributed substantially (not exclusively; other Arabs are also responsible) to the dispossession and oppression of the Palestinians. The Arabs must face, acknowledge, and respond to the stark truth that for understandable reasons, Jewish determination to live as an independent people in some significant part of once-Palestine is so desperately great as to be undeniable.

What might follow from these mutual recognitions must be determined by the parties themselves, but we have the responsibility to support all efforts, even pressures, which will encourage this act of mutual recognition which can begin the unravelling of this tragic tangle.

The unutterable anguish of the Middle East today stems initially from the supreme failure of the contending parties to understand what the other feels it has at stake, from a seeming failure even to seek to understand.

How could the Arabs, understanding Jewish fears from experiences of this century, have launched an attack on Yom Kippur? Yet how could the Israelis, understanding Arab fears from experiences this century, have failed, from their post-1967 position of supremacy, to reassure the Arabs–and the rest of the world, for that matter–of their territorial intentions?

But of course, given Israeli fears of Arab intentions concerning Israel, how *could* Israel have acted in a way to reassure the Arabs about Israeli territorial intentions? And given Arab feelings about the Jewish settlement of Palestine, how *could* the Arabs have acted to reassure the Israelis about Arab intentions?

And so it circles, back and back. On June 3, 1967, the boundaries apparently were acceptable to the Israelis, unacceptable to the Arabs. One week later, those very same borders of a week earlier were seemingly unacceptable to the Israelis and acceptable to the Arabs. Somehow neither side understands what the other feels it has at stake. And yet, in a strange way, it may be possible to work toward a settlement now in a way that was not possible before. Several factors contribute to this.

First of all, Arabs as well as Israelis have now established their human dignity in their own eyes and in the eyes of the world by that means most esteemed in our age: effectiveness in waging war. If Israelis stood taller after 1967, Arabs stand taller today. Whatever one may think of this particular mark of dignity–and a tragically destructive one it is–the present result puts all the parties into a situation where, barring further open conflict, they may finally feel able to begin direct negotiations. Secondly, both Arabs and Israelis have suffered humanly and materially in measure beyond what either can afford. Both are hurting, and both feel the hurt. This, too, may contribute to the possibility of beginning to explore ways out of this impasse. In addition, both the Soviet Union and the U.S. may be a bit sobered by the manner in which events initiated and continued by their client states brought them to a confrontation which was no bargain for either. They, too, may have discovered some greater common interest in pressuring their respective clients to face the realities of the impasse and begin to modify previously inflexible positions.

There is one other element, primitive and grim, which may also contribute this time to a settlement. In ancient times, compacts of brotherhood were often sealed in blood. The blood, shed more abundantly this round than ever before, is by now absorbed and merged deep in desert sands and puddled together on Syrian heights. Might it be that the pooling of this human blood, so tragically spilled by the hand of brother against brother, can serve as the first step toward a renewed realization of the de-facto brotherhood which does exist among the contending parties? It is also a primitive notion and a slight hope, but in this struggle where the past figures so powerfully in the present, perhaps this bitter fruit of the conflict will itself contribute to a renewed urge toward settlement if not reconciliation.

Tracy D. Mygatt in the 1920's. (See box on p. 1).

SPEAKS FOR PEACE INSIDE TEMPLE

In a daring action, Jerry Wingate, coordinator of the Atlanta Workshop in Nonviolence, spoke out for peace on October 9 during a fundraising rally for Israel's war effort at the Temple.

"Suddenly, after many individual members (of the congregation) had stood up to announce their contribution, a young member of an international pacifist organization rose and made an extremely vocal plea for peace," reported the Atlanta Constitution the next day.

"Please turn this war rally into a rally for peace . . . stop the Israeli counter-offensive," the long-haired youth in a grey suit shouted to the sanctuary of older men and women.

"As about 20 Jewish men rose from their seats throughout the Temple and surrounded the youth, Rabbi Rothschild, also visibly angered by the outburst, tried to calm his congregation. Two policemen escorted the youth out of the sanctuary."

But according to Jerry: "The cops did not interfere. A mob of angries dragged me out and beat on me a little, but nothing serious! The action did turn out well. A number of people, including a young rabbi and former president of the Temple, came out, thanked me for what I had tried to do, and apologized for the action of the others. A good dialogue ensued.

"The *Constitution* story failed to mention that I had been recognized from the podium before starting to speak. It also omitted–with three dots–the most important part of my statement explaining why war is not the solution."

(Still available from WRL at $1 per 100 is the leaflet, WHICH SIDE ARE YOU ON IN THE MIDEAST . . . WE'RE ON THE SIDE OF PEACEFUL COEXISTENCE.)

TIGER CAGE BUILDER "AWARDED" PHOTO OF TIGER CAGE

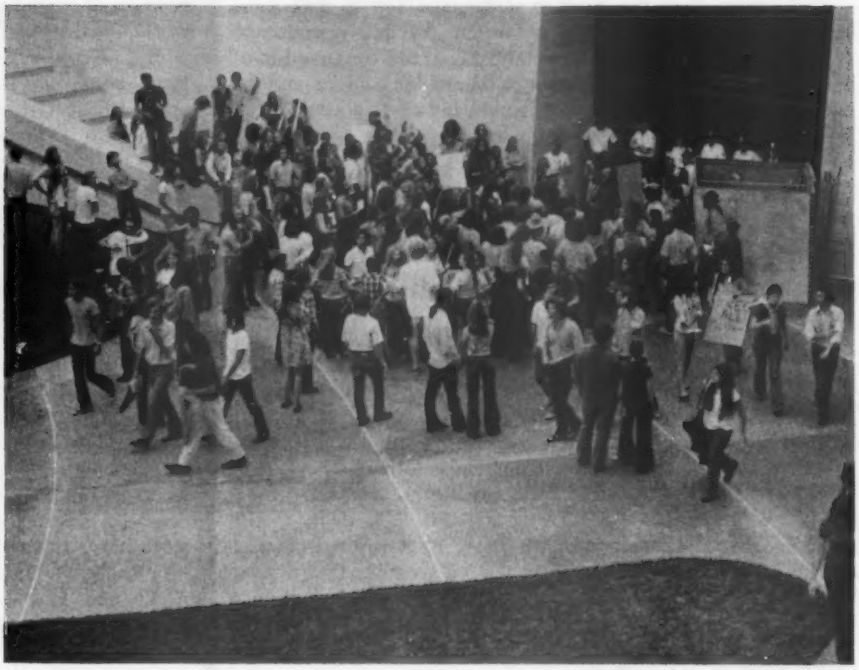

Photo by Betty White

While these Austin WRLers demonstrated outside the LBJ Library October 26 with a "tiger cage" containing five "prisoners," inside the building, two WRLers presented to George Rufus Brown a framed photo of a tiger cage, a framed reproduction of the contract to build them and protest letters from the Student Senate and Student body president. These unexpected "awards" were handed to Brown by Christi Bourgeois and Hal Womack following his acceptance of the Distinguished Alumni Award from the Ex-Students Association of the University of Texas. Uniformed police and plainclothesmen quickly escorted the two out of the hall. But two WRLers, Pamela Owens and Ed Hedemann were still inside. At the end of the ceremony, as the crowd stood and sang "The Eyes of Texas," they unfurled an 8-foot banner saying: "George Brown: Build Understanding–Not Cages," and in small print, "200,000 persons still held in South Vietnamese Prisons with U.S. Aid." Police hustled them out of the hall. Brown is chief executive of Brown & Root Inc., which is part of the major construction combine Raymond Morrison Knudson Brown Root & Jones, builders of the Con Son tiger cages in Vietnam.

SUBMIT NOMINATIONS BY DECEMBER 20

All nominations for the WRL executive and national committee should be submitted in writing to the League office by December 20.

Any WRL member may submit a nomination. However, nominations submitted by less than five members are subject to the approval of the national committee as a prerequisite to being on the ballot. Persons nominated for the executive committee must be able to attend meetings in New York City. There are 17 vacancies out of 48 to be filled–8 executive committee and 9 national committee (2 each from the West, Midwest, East and 3 from the South.

WRL JOINS IMPEACHMENT CAMPAIGN

A special mailing went to all League members with petitions for impeaching Nixon. Additional copies of these are available from our office, and for 50¢ an "impeachment kit" is available, with a bumper sticker, pin, and a work kit. Please return all petitions to the League office, which will arrange to have a WRL delegation deliver them to Peter Rodino in Congress.

P.S. As we go to press, filled-in petitions are coming in by scads, with a number of our people requesting additional petition blanks.

ENROLLMENT BLANK

Send to War Resisters League
339 Lafayette Street, N. Y., N.Y. 10012

WAR IS A CRIME AGAINST HUMANITY.
I THEREFORE AM DETERMINED NOT TO SUPPORT ANY KIND OF WAR, INTERNATIONAL OR CIVIL, AND TO STRIVE FOR THE REMOVAL OF ALL THE CAUSES OF WAR

signature

address

city

state *zip code*